

ments, so that the high-class Christians may worship the image of Him who was the friend of outcasts, without being contaminated by the touch of the low-caste worshippers. Christians and the descendants of Christians for several generations, they are sunk in such gross ignorance that, like the good lady in the "Monastery," they are often puzzled to know why Eve forgot to ask the advice of St. Peter or St. Paul before eating the forbidden fruit. Three hundred years of Christianity has left them only where it found them—the slaves of Brahman superstition and of Brahman fraud. Their condition is worse than that of the Samaritans described in the Second Book of Kings, 'Who feared the Lord and worshipped their own strange gods.'

Such is Jesuitism and its fruits.

The leading statements in this paper relative to the Madura Mission are taken from a remarkable article in the second volume of the *Calcutta Review*, called "The Jesuit Missions in India," by the Rev. Dr. Mackey. The following are the Roman Catholic authorities on which it is principally based :

1. "Lettres Edifiantes et curieuses, écrites des Missions étrangères, par quelques Missionnaires de la Compagnie de Jésus." The original consists of 25 volumes, printed in Paris. The first volume was published in 1717, the last in 1741. The letters they contain were written at various times between 1699 and 1740.

2. "Annales de la Propagation de la Foi." The publication of this was commenced at Lyons, in 1823.

3. "Mémoires Historiques présentés (en 1744) au Souverain Pontife, Benoît XIV. Par le R. P. Norbert. Besançon. 1747 ; et Luques, 1745. Avec la permission des supérieurs."

Norbert went out as a missionary from Rome to Southern India in 1737. He subsequently held the office of "Procureur General en Cour de Rome des Missions aux Indes Orientales."

His work is most condemnatory of the proceedings of the Jesuits, not only in India, but China, and gives ample documentary evidence in proof of his statements. Like the Papal Legate, Cardinal de Tournon, of whose mission he gives a full account, he suffered much from the implacable hostility of the Jesuits.

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From the Congo Balolo Mission, Lolongo Station, Lulanga River, Upper Congo, F. Theodora McKittrick writes, correcting a statement in the June number of THE MISSIONARY REVIEW OF THE WORLD regarding the Mission at Lolongo : "Only one lady here has suffered from fever since our arrival fourteen months ago ; three of us have enjoyed wonderfully good health. We are living in what appears to be a healthy neighborhood ; the combined fevers of all three of us may perhaps have lasted twenty-four hours."